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NOTES AND COMMENT

With the Rev. Dr. Souvay, C.M., as Editor-in-chief, and assisted by a noted group of Catholic scholars, among whom are the Rev. Father Holweck, the Rev. Gilbert J. Garraghan, S.J., the Rev. John Rothenstein, and Mr. Edward Brown, the first number of the *St. Louis Catholic Historical Review* has appeared and has at the outset given fine promise of success. All students of Middle West history will welcome this magazine. The CATHOLIC HISTORICAL REVIEW sees in this new venture fresh strength to the growing influence of Cathlic historical studies in the United States. St. Louis has always been a logical home for such studies. Love for its Catholic past has been always mutual to those within and without the Church; but among all who have striven to make that past a living reality to present-day readers, none deserves a higher encomium than the Editor of *The Fortnightly Review*, Dr. Arthur Preuss. For a quarter century, the history of the Church in and around old St. Louis has had in him a constant and sincere student. A card-index of historical articles from *The Fortnightly Review* contains a surprising number of excellent contributions to the study of the Church history of old Louisiana. It is to be hoped that the Catholics of New Orleans and of San Francisco will be the next to found an historical Review for similar purposes in their sections.

The Student Army Training Corps has taken its place among the unsuccessful experiments of the war. Administered by the Committee on Education and Special Training of the War Department, it had for its primary purpose "to utilize the educative and teaching personnel and the physical equipment of the educational institutions to assist in the training of our new armies." This training was conducted in some 562 colleges and universities; about 141,000 students were enrolled. The Corps was divided into two sections: Section A, or the Collegiate Section, and Section B, or the Vocational Section. The status of the students, when inducted, was that of a private in the United States Army. The project as originally outlined divided the students into age groups: twenty-year-old men, nineteen-year-old men, and eighteen-year-old men. The twenty-year-old men were to leave the S. A. T. C. units at the end of the first three months; the nineteen-year-old men at the end of the second three months; and the eighteen-year-old men at the end of the third three months. Members of the three groups were to be sent, according to their rating in academic and military work, to a Central Officers' Training School, a Non-commissioned Officers' School, a college for more intensive work in a specified line, or to a cantonment for duty with the regular troops. The curriculum consisted mainly of eleven hours a week of military training, and of forty-two hours of academic work. The whole system seemed assured of success from the beginning. For administrative purposes the country was divided into twelve Districts, with a

District Headquarters. At each District Headquarters there was a staff composed of members of the collegiate, medical, military, and business departments.

In the Collegiate Section, the following Catholic Colleges were established as units of the Students Army Training Corps:

Alabama, Spring Hill College, Spring Hill. *Arkansas*, Little Rock College, Little Rock. *California*, University of Santa Clara, Santa Clara; St. Ignatius University, San Francisco; St. Mary's College, Oakland. *District of Columbia*, Georgetown University, Washington; The Catholic University of America, Washington; *Illinois*, Loyola University, Chicago; St. Ignatius College, Chicago; DePaul University, Chicago; St. Viator College, Bourbonnais. *Indiana*, University of Notre Dame, Notre Dame. *Iowa*, Des Moines College, Des Moines; Dubuque College, Dubuque. *Kansas*, St. Mary's College, St. Mary's. *Louisiana*, Loyola University, New Orleans; St. Charles College, Grand Coteau. *Maryland*, Mount St. Mary's College, Emmitsburg. *Massachusetts*, Boston College, Boston; Holy Cross College, Worcester; Assumption College, Worcester. *Michigan*, University of Detroit, Detroit; St. Cyrillus and Methodius Seminary, Orchard Lake. *Minnesota*, College of St. Thomas, St. Paul. *Missouri*, St. Louis University, St. Louis. *Montana*, Mt. St. Charles College, Helena. *Nebraska*, Creighton University, Omaha. *New York*, Canisius College, Buffalo; Fordham University, New York City; Manhattan College, New York City; Niagara University, Niagara; St. Bonaventure's College, St. Bonaventure; St. John's College, Brooklyn. *Ohio*, St. Ignatius College, Cleveland; St. Mary's College, Dayton; St. Xavier College, Cincinnati. *Pennsylvania*, St. Joseph's College, Philadelphia; Villanova College, Villanova; Duquesne University, Pittsburgh. *Washington*, Gonzaga University, Spokane. *Wisconsin*, Campion College, Prairie du Chien; Marquette University, Milwaukee. Thus making a total of forty-two Catholic colleges and universities.

No doubt, at the next annual meeting of the Catholic Educational Association, educators from these S. A. T. C. units will give us the benefit of their experiences in making adjustment with military life for the war emergency which has passed.

The Churches of Allentown, the doctoral dissertation of James H. Bossard of the University of Pennsylvania, is mainly a study in statistics of the denominations of that city.

Abbé Félix Klein has contributed to the *Correspondant* of October 10, 1918, an eloquent tribute to Cardinal Gibbons—*Le Cardinal Gibbons, à l'occasion de ses Noces d'Or Episcopales* (pp. 28). Dr. Klein accompanied the Mission sent to America by the French Hierarchy to felicitate the venerable American Cardinal on the occasion of his Golden Jubilee as bishop, October 20, 1918.

J. Richard Beste's account of Father Theobald Mathew in the United States, first printed in *The Wabash, or Adventures of an English Gentleman's Family in the Interior of America* (London, 1855), is reprinted in the *Western Pennsylvania Historical Magazine* for July.

A recent ceremony in the venerable Cathedral of Havana recalls to memory two illustrious figures of the Church in Cuba. Some time ago, when the cloistered Dominican nuns of Santa Catalina sold their large convent in the city in order to remove to a new site in the suburbs, the Bishop of Havana, the Right Rev. Pedro Gonzalez de Estrada, decided to inter in the Cathedral the mortal remains of two deceased prelates of Havana who for a long time had reposed, the one in Santa Catalina, and the other in Santa Teresa. Their bodies were brought to the Chapel of Loreta in the Cathedral, where, amid imposing ceremonies and before a great concourse of the clergy and laity, they were finally laid to rest in August last. A masterly discourse in praise of the dead and for the edification of the living was delivered by the distinguished Canon and Professor of the Seminary of Havana, Doctor Andres Lago. Doctor Lago is an alumnus of an American Seminary, and stands high among the Cuban clergy for the masterly manner in which, on every occasion, he defends the rights of the Church and the truths of religion.

The *Staples World* of June 13, in connection with its account of the dedication of the Staples (Minn.) Sacred Heart Church, reviews the history of that congregation from the time of its organization, in 1890, to the present.

Le Canada Francais, the first number of which was published in September, 1918, by Laval University, Quebec, takes the place of two former magazines, now suspended, the *Parler Francais* and the *Nouvelle-France*. For sixteen years the *Parler Francais* existed as the organ of the *Société du Parler francais*, a society which endeavors to keep the French language pure in Canada. The *Nouvelle-France* was mainly an historical magazine, and was directed during the past eighteen years by Canon Lindsay. From 1881 to 1891, Laval University published a magazine with the same title: *Canada Francais*, and the professors of today have resurrected the magazine for the purpose of bringing the University nearer to the people.

The January, 1918, issue of the *Michigan History Magazine* contains an article on *Father Marquette at Michilimackinac*, by Hon. Edwin O. Wood, a chapter from Vol. i of the author's *Historic Mackinac*, since published. In the July number of this magazine, Hon. Fred Landon writes of *Father Jones and the Jesuit Archives*, and Rev. William Gagnieur, S.J., contributes a study of *Indian Place Names in the Upper Peninsula and their Interpretations*. John A. Lemmer,

of Notre University, gives an account of *The Missionary Labors in the Northwest of Claude Jean Allouez, S.J.* (1613-1689), in the October, 1918, issue. *The History of St. Mary's Parish, Marshall, Mich.*, by Rev. James Cahalan, appears in the same number.

The *Northwestern Chronicle* (St. Paul, Minn.) in its issue of April 27, 1918, contains a short account of the beginnings of Catholicity in Minneapolis.

The Right Reverend Bishop Garrigan of Sioux City contributes a preface to two excellent papers entitled: *The Church in Sioux City* and *The Church in the Diocese of Sioux City* which were prepared and read at the Quarterly Meetings of the Priests of Sioux City. It was in the hope that these papers might stimulate the pastors of the Diocese to prepare similar papers dealing with the history of their parishes that the two essays mentioned were printed.

Edward S. Delaplaine, in his study of *Chief Justice Roger B. Taney, His Career at the Frederick Bar*, printed in the *Maryland Historical Magazine* for June, 1918, says: "Mr. Taney also took a deep interest in his Church. In November, 1803, the Legislature authorized him and six other men to devise a lottery to raise \$3,600 with which to complete the Catholic Church in Frederick. The seven men, bonded in the following February, proposed the lottery scheme, delivered the prizes to the 'fortunate adventurers' within six months and applied the proceeds to the completion of the church within a period of two years." . . . "Mr. Taney himself was a man of deep religious devotion. For many years he could be seen every morning during his residence in Frederick at his religious devotions in the little Catholic Chapel, near which his mother was buried. Before taking his departure from Frederick he made arrangements with a friend, William Murdock Beall, a younger man than himself, for his own burial by the side of his mother." Some Taney Letters from the collection in the Maryland Historical Society are published in the same number of this magazine.

Among the Bandelier Manuscripts, now in the possession of Mrs. Fanny Bandelier, the widow of the archeologist and historian, there is an undated letter written to Johann Conrad von Reinach-Hirtzbach, Prince-Bishop of Basle, from one of the Swiss settlers who came to America in 1733, under the leadership of Colonel Purry who founded Purrysbourg, in South Carolina. An English translation of Colonel Purry's *Report*, written about 1726, before he brought his first colonists across the Atlantic, states quite clearly that Purrysbourg was to be a Protestant settlement. This Report was privately printed in 1880, by Charles C. Jones under the title: *Memorial presented to His Grace, my Lord the Duke of Newcastle, Chaplain of His Majesty, King George, etc., and Secretary of State, upon the Present Condition of Carolina and the Means of its Amelioration*

by Jean Pierre Purry, of Neufchatel, Switzerland (Augusta, Ga., 1880). The *Memorial* has been published in Force's *Tracts*, Vol. ii, and it is included in Carroll's *Historical Collections of South Carolina*. It presents a good specimen of the methods used to induce colonists to come to America. Purry visited Carolina to inform himself of the circumstances and situation of the province and then returned to England where he succeeded in obtaining government aid for his project. The English Government agreed to give lands and 400 pounds sterling for every hundred effective men he should transport from Switzerland to Carolina. One hundred and seventy Swiss agreed to follow him. Later two hundred more came over and joined the colony. The Governor, agreeable to instructions, allotted 40,000 acres of land for the use of the settlement on the north bank of the Savannah river, and a town called Purrisburgh, Purrysburg, or Purrysbourg was begun. Hewitt, in his *Historical Account of the Rise and Progress of the Colonies of South Carolina and Georgia*, Vol. ii, p. 26 (London, 1779), tells us that a certain Mr. Bignon, a Swiss minister who was engaged by the colonists, received episcopal ordination from the Bishop of London, before leaving for the new colony. The *United States Gazetteer* for 1795, speaks of Purrysburg, as "a most handsome town of South Carolina . . . it contains forty to fifty dwellings, and an Episcopalian church." The colony did not prosper. "The poverty of Carolina," writes Jones in his *Preface*, "the indifference of the Home Government, the penury of the colonists and the evil effects of the climate conspired to retard the progress of the settlement, and quickly brought about its almost total abandonment. After a comparatively short and precarious existence, Purrisburgh, like new Ebenezer and Abercorn on the Georgia side of the river, became little more than a name, scarcely aught else than a frail monument of hope deferred and disappointment most severe."

The *Memorial* is rather outspoken on the religion of the proposed settlement:

It happens every day (very much after the fashion of bees when they find themselves overcrowded in their hives), that many young people leave Protestant Switzerland who have, so to speak, no recourse other than to go into service in France, Spain, Italy, Savoy, and other Roman Catholic communities in their neighborhood, where most of them change their religion in order to maintain themselves and ameliorate their condition. Thus we see the poor Calvinists of the Palatinate betaking themselves into Hungary, although there at the mercy of the Turks or of the Jesuits, not knowing where else to go. Likewise many Protestants remain in France, enduring tyranny and persecution, influenced much less by a just horror of the idolatry which they there behold and frequently have the misfortune to commit, than by the helping hand which is drawing them into such a dangerous snare.

Escape from the danger of apostacy was not the only inducement held out to the British Government. The creation of an added barrier against the encroachments of the French in Louisiana, and the possibilities of fruits, oils, wax, cotton, tobacco, rice, indigo, wines, etc., etc., were held out as the attractions in the new colony. But the principal attraction was silk—"Carolina will

undoubtedly far surpass all the countries I have just named, because it is located precisely in the degree of heat and temperature which best befits the nature of the silk worm." Purry claimed that within thirty years Great Britain would be able to supply all Europe with silk from the Carolina settlement.

Students of English colonial policies will not be surprised to find a Catholic in this distinctly Protestant project. The efforts of the persecuted Catholics for a half a century before the foundation of Maryland are evidences of the difference between the letter and the spirit of the penal laws. Miles Standish in Plymouth and Edward Maria Wingfield in Jamestown are gradually being detached from the Protestant haze that surrounds these two early settlements. The letter of Jean Batiste Bourguin to the Bishop of Basle-Porentruy is another factor in the study of what might be called the crypto-Catholicism of the Colonial period of our history. The letter follows; the translation is by Mrs. Bandelier:

Lettre de la Caroline

A Son Altesse Monseigneur L'Evêque de Bâle et Porentruy, Prince du St. Empire, etc., au Chateau de Porentrui.

Monseigneur:

Sur ce que votre Altesse voulut bien me faire connaître lorsque j'eus l'honneur de prendre congé d'elle, au chateau de Porentruy, que je lui ferais plaisir de lui envoyer une petite relation de ce pays, aussi bien que de la manière dont je m'y trouverais, et en laquelle j'y aurais été reçu, je prends, Monseigneur, la liberté de vous assurer en toute vérité et sans exagération, qu'on pourrait très justement dire de cette contrée ce que la reine de Sheba disait du Roi Salomon: on m'en avait déjà fait un rapport très avantageux, mais je l'ai trouvé encore beaucoup meilleur que tout ce qu'on m'en avait dit dans mon pays; car j'ose assurer votre Altesse que c'est un pays découlant de lait et de miel, les forêts y étant remplies d'abeilles qui produisent du miel en abondance. D'ailleurs on trouve presque partout un excellent fourage, sans qu'il soit nécessaire de ramasser du foin pour nourrir les bestiaux dans les écuries pendant l'hiver, à cause qu'ils ont dans les bois et dans les campagnes de quoi se repaître toute l'année.

La ville de Purybourg que nous avons commencé de bâtir, sur la rivière Savannah, avec environ 160 personnes qui composent notre colonie, est un des meilleurs quartiers de la Caroline, qu'on nommait autrefois le grand Yamesee, et que les Indiens occupaient autrefois, d'où les Anglais les ont chassés, ce que n'empêche pas qu'ils ne soient dans une profonde paix avec nous à présent.

La rivière y est d'une très bonne eau, remplie d'excellens poissons; la plupart des herbages et des fruits que nous y avons planté y viennent à merveille. L'orge, le lin, le blé indien autrement dit de Turquie, les patates, pois, fèves et autres herbes potagères nous ont parfaitement réussi: et nous ne doutons point que le froment aussi bien que le chauvre lorsqu'on les cultivera dans une saison convenable, et que les semences seront bonnes n'y réussissent de même.

Nous avons aussi construit un fort à quatre bastions, avec de gros pieux d'arbres, et six pièces de canon, qui nous mettent en état de défense contre tous ceux qui oseraient nous venir attaquer.

Nous fûmes déjà très bien reçu en arrivant à Charlestown qui est la capitale du pays.—Les habitans nous y firent tout l'accueil et toutes les caresses imaginables.—Mr. le Gouverneur nous fit même manger quelques uns de nous à sa table, dont je fûs du nombre; on eut soin de nous bien loger, rendant le séjour d'environ trois semaines que nous y fûmes; on nous donna des medecines pour les maladies, des vivres et toute sorte de rafraichissements.

Enfin, Monseigneur, quoique je sois très bien en ce pays avec ma petite famille, j'ose néanmoins vous assurer, mon très gracieux prince, que l'une des choses qui me ferons le plus de plaisir en ce monde, serait celle de pouvoir jouir du bonheur de voir votre Altesse encore une fois, avant de mourir et que je me souviendrai toujours avec une respectueuse reconnaissance de la bonté que votre Altesse eut, de vouloir bien conserver mon Greffe, au cas que j'eusse été contraint de retourner dans le pays. C'est ce qui m'oblige aussi d'adresser continuellement des voeux au Ciel pour la conservation de votre sacrée personne, et d'être toute ma vie avec la plus respectueuse soumission, Monseigneur, de votre Altesse le très humble et très obligeant Serviteur et encore une fois fidèle.

Signé: JEAN BATISTE BOURGUIN,
ancien Greffier de Sonceboz.

Letter from Carolina

To His Highness Monseigneur the Bishop of Basle and Porentruy, Prince of the Holy Empire, etc., etc., at the Castle of Porentrui.

Monseigneur:

According to what Your Highness has had the kindness to tell me, at the time I had the honour to take personal leave of Your Highness at the Castle of Porentruy, namely that I would give you pleasure by sending you a short report of this country as well as of the way I liked it and had been received in it, I take the liberty, Monseigneur, to assure you most truthfully and without exaggeration, that one could very justly apply to this country that which the queen of Sheba said of King Solomon: I had already received a very favourable report, but I have found it (the country) to be a great deal better than I had been told that it was, when still at home, for now I may well assure Your Highness that this is truly a country where milk and honey are overflowing; the forests are filled with bees which produce an abundance of honey. Furthermore one finds almost everywhere an abundance of fodder so that it is not necessary to make hay to feed cattle, horses, etc., within the stables during the winter months, for they find plenty of pasture in the woods and fields all the year round.

The city of Puryssbourg which we have commenced to build, lies near the Savannah river and has about 160 inhabitants, which number constitutes our colony. It is one of the best parts of Carolina, formerly called the Great Yamesee and inhabited by the Indians (of that name), but from whence the English have chased them away, which, however, does not impede that at present they are at profound peace with us.

The river in this part has very good water, and is full of most excellent

fish; most of the truck and fruit which we have planted grows marvelously. Barley, flax (or hemp), Indian corn, which is also otherwise called Turkish corn, potatoes, peas, beans, and other vegetables, and we do not doubt but that wheat as well as hemp, will grow perfectly if cultivated in their proper season and provided the seeds were fresh.

We have also built a fort of four bastions, with palisades made of trunks of trees, and six pieces of cannon which will enable us to defend ourselves against all those who should attack us.

We were already very well received at Charlestown which is the capital of this part of the country. The inhabitants received us and treated us in the kindest manner imaginable. The Governor even invited several of us to eat at his own table, and I was among that number; and he saw to it that we were well housed during our stay there which lasted almost three weeks. He gave us medicines for our sick, provisions and all kinds of refreshments.

But, Monseigneur, although I feel very well satisfied in this country with my small family, I take nevertheless the liberty of assuring you, my very gracious prince, that one of the things that would give me the greatest pleasure in this world, would be that of enjoying the happiness of seeing Your highness once more before I die. I shall forever remember with respectful gratitude the kindness Your Highness has had to offer me to keep my secretariat open for me in case I should be obliged to return home. This is what makes me address my prayers continuously to heaven for the conservation of your sacred person and to allow me to remain all my life, with utmost humility, Monseigneur, the very humble and most obedient servant of Your Highness. Once more, faithfully:

[Signed]: JEAN BATISTE BOURGUIN,
Ancient Notary of Sonceboz.

Ecclesiastical biography has unworthily many possible volumes missing from its shelves. Among them may be mentioned the Life of Don Felix Varela, which so far exists only in the Spanish of JOSÉ IGNACIO RODRIGUEZ' *Vida del Presbitero Don Félix Varela* (New York, 1878, pp. 448). This illustrious Cuban priest, whose interesting career was spent in Havana, Philadelphia, and New York where he became Vicar-General in 1837, was one of the profound scholars of his day. The author of some forty works in Spanish and English, the founder of at least three periodicals—*El Habanero*, a political, scientific and literary magazine, seven numbers of which were published at Philadelphia and New York in 1824-25; *The Protestant Abridger and Expositor*, published at New York in 1830, and of which no copy seems to be extant today; and *The Catholic Expositor and Literary Magazine*, which he edited monthly, in company with the Rev. Charles Constantine Pise, D.D., and which ran from 1841 to 1843. The four volumes of this magazine contain many of his finest philosophical essays. A complete list of his works includes the following titles:

Propositiones variae ad Tyronum exercitationem.

Institutiones Philosophiae ecclēticae ad usum studiosae juventutis editae.

Havana, 1812.

Instituciones de Filosofía eclētica para el uso de la juventud. Havana, 1813.

Instituciones de Filosofía eclētica para el uso de la juventud. Havana, 1814.

- Examen philosophicum de correctione mentis a D. Francisco Garcia et D. Cecilio Doval sustinendum in hoc S. Caroli habanensis Seminario. Præside D. Felice Varela.* Havana, 1813.
- Doctrinas de Logica Metafísica y Moral enseñada en el Real Seminario de San Carlos de la Habana por el Presbítero D. Felix Varela, en el primer año del curso filosófico.* Havana, 1816.
- Discurso de ingreso en la Real Sociedad Patriótica de la Habana, sobre la Influencia de la Ideología en la marcha de la sociedad, y medios de rectificar este ramo.* Havana, 1817.
- Apuntes filosóficos sobre la dirección del espíritu humano, hechos por el Presbítero Don Félix Varela para que sus discípulos puedan recordar las doctrinas enseñadas acerca de esta materia.* Havana, 1818.
- La Miscelánea Filosófica.* Havana, 1819. (Second Edition, Madrid, 1821; Third Edition, New York, 1827.)
- Observaciones sobre la Constitución de la Monarquía española, escritas por el Presbítero Don Félix Varela, catedrático de Filosofía y de Constitucion, en el Seminario de San Carlos de la Habana.* Havana, 1821.
- Manual de práctica parlamentaria para el uso del Senado de los Estados Unidos, por Tomás Jefferson, al cual se han agregado el Reglamento de cada Cámara, y el comun á ambas, traducido del inglés, y anotado por Félix Varela.* New York, 1826.
- Elementos de Química aplicada á la agricultura por Humphrey Davy, traducidos del inglés por Félix Varela.* New York, 1826.
- Cartas á Elpidio sobre la impiedad, la supersticion y el fanatismo en sus relaciones con la sociedad.* New York, 1835; Madrid, 1836; New York, 1838.

Rodriguez' *Vida* was an important contribution to American literature, and it is regrettable that so many years have passed without a translation of his estimable production. Better still, we should have an original *Life of Father Varela* written in English. Many of his unpublished letters and essays are to be found in the Archdiocesan Archives of New York, in the Diocesan Archives of Havana, and in the Archives of the old College of S. Carlos in that city.

Among the historical articles in current magazines and reviews are the following:

1. *Records of the American Catholic Historical Society*, Philadelphia, for September, 1918.

An Historical Sketch of the Diocese of Harrisburg, by Monsignor Hassett, DD., V.G.

Bishop Flaget's Diary, by Rev. W. J. Howlett.

The Life of Bishop Conwell (Chapters 30-31), by the late Martin I. J. Griffin.

San Domingo Refugees in Philadelphia, by Jane Campbell.

2. *The Catholic World*, for December, 1918.

Catholic Doctrine on the Right of Self-Government, by Rev. Dr. John Ryan.

In an Old Maryland Manor, by Margaret B. Downing.

3. *The Ecclesiastical Review*, for December, 1918.

The First Missionary to the Bahama Islands, by Rev. Henry E. O'Keeffe, C.S.P.

The National Flag in Our Churches.

4. *Le Canada Français*, for November, 1918.
La Deportation des Acadiens, by Henri d'Arles.
Un Anniversaire, l'ouverture du Petit Séminaire de Quebec, by Msgr. A. Gosselin.
 5. *The Dublin Review*, for October–December, 1918.
Forgotten Passages in the Life of Cardinal Wiseman, by Shane Leslie.
 (Letters to members of the American hierarchy.)
 6. *Illinois Catholic Historical Review*, for October, 1918.
Early Catholicity in Chicago, by Rev. Gilbert J. Garraghan, S.J.
The First American Born Nun, by Mother St. Charles.
Catholic Progress in Chicago, by William J. Onahan.
The Illinois Missions, by Joseph J. Thompson.
Kaskaskia—Fr. Benedict Roux, by Rev. John Rothensteiner.
Annals of the Propagation of the Faith, by Cecilia Mary Young.
Illinois and the Leopoldine Association, by Rev. Francis J. Epstein.
Illinois' First Citizen—Pierre Gibault, by Joseph J. Thompson.
 7. *St. Louis Catholic Historical Review*, for October, 1918.
Catholic Historical Society of St. Louis, by Rev. J. Rothensteiner.
The Historical Archives of St. Louis, by Rev. F. G. Holweck.
The Centenary of the Foundation of the St. Louis Diocesan Seminary, by Rev. M. J. O'Malley, C.M.
 8. *The Hispanic-American Historical Review*, for August, 1918.
Recognition of the Hispanic-American Nations by the United States, by W. S. Robinson.
Spanish Correspondence concerning the American Revolution, by J. A. Robertson.
 9. *The Mississippi Valley Historical Review*, for September, 1918.
The Literary Spirit among the Early Ohio Valley Settlers, by Logan Esarey.
 10. *Historical Records and Studies* (U. S. Cath. Hist. Society), for June, 1918.
The Church in the Island of San Domingo, by Rev. Peter Condon, A.M.
Francis Cooper: New York's First Catholic Legislator, by William H. Bennett.
Catholics in the War with Mexico, by Thomas F. Meehan.
Destruction of the Charlestown Convent. Statement by the Leader of the Mob.
Pierre Toussaint, a Catholic Uncle Tom, by Henry Binsse.
The Church of Saint Vincent De Paul (The French Church), New York, by Henry Binsse.
Our Diplomatic Relations with the Holy See.
 11. *The American Catholic Quarterly Review*, for July, 1918.
States of our Union Settled by Catholics, by Marc. F. Vallette.
A Century of Catholic Education, by Anna C. Minogue.
A Summer Tour of Southern California, by William S. Long.
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